

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 13.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

VOL. I.]

WEDNESDAY, MARCH 3, 1819.

[No. 34.

THE EDUCATION SOCIETY OF THE PRESBYTERIAN CHURCH.

[The deficiency of competently educated teachers of religion in our country is very great; for greater indeed than would be supposed by a person who has not particularly turned his attention to the subject and brought before his mind facts, on which a proper judgment might be grounded. The attention of the churches, has, of late, been specially devoted to this deficiency, and to the means of remedying the evil. Facts have been industriously collected and published,—not indeed with exact precision, (for we have noticed great errors in detail,) yet upon the whole with sufficient accuracy to authorize the most gloomy and alarming presages, in regard to posterity, unless the evil be steadily looked in the face immediately, vigorously met, and providently guarded against. In some of the publications which we have read, is assumed that only about *two thousand five hundred* competently instructed ministers, of all denominations of christians are scattered through and minister amongst our whole population, estimated at *nine millions*. Allowing then each minister to have the pastoral care of 1,000 persons (and this is a large allowance) $6\frac{1}{2}$ millions of our countrymen remain destitute of proper religious instruction. This is not the worst part of the business. The proportion, which those, who turn their attention to the holy ministry, bear to the remaining graduates of our colleges &c. has been growing less, for many years past, so that if our population should continue to double in the course of every 25 years, and if the proportion of ministers to other graduates should continue to grow less, in another generation our children will become almost heathen. To remedy this crying evil, several societies have recently been formed for the gratuitous education of poor and pious youth for the gospel ministry. We lately announced the organization in Philadelphia, and New Brunswick, of two Presbyterian Education Societies: and we published the constitution of the society in Philadelphia.

We have now the pleasure of laying, at least in part, before our Presbyterian readers, for their serious and prayerful meditation, an address to the churches under the care of the general assembly, from the last named society's board of managers,—and we hope that the plan of constituting their pastors members for life (which may be done by the payment of \$20 to the treasurer, and this sum divided amongst the members will average at most but a few cents to each one) will be generally adopted by the churches.]

ADDRESS TO THE CHURCHES.

Dear Brethren—

Never, perhaps, have the inhabitants of any christian country had more reason than we, to adopt the language of the Lord, *The harvest*

truly is great, but the labourers are few. Were it possible, within the limits of the present address, to state, in detail, the facts which lead to this conclusion, their impression on the pious mind would be equally distressing and alarming. Suffice it to say, that the population of our country is making progress with a rapidity altogether disproportioned to the provision of able and faithful ministers to supply its wants. In less than twenty years its amount will probably be doubled; and yet the candidates for the ministry, who are coming forward, are very little more than sufficient to supply the places of those who are removed by death. What, then, is to become of the tens of thousands, the hundreds of thousands, who are annually spreading themselves in every part of our extended territory? And besides this, what is to become of all those applications for labourers in foreign missions, which are every day becoming more numerous? If we had *four or five*, nay, even *ten* times as many candidates as we have, they would be still insufficient to answer the demand. Calls of the most urging and affecting kind, both for stated Pastors and for Missionaries, are received from almost every part of our country, without the possibility of furnishing them. Unless prompt and energetic means are adopted to obtain a supply, greatly beyond what has been hitherto obtained, the consequences must be, so far as human foresight can anticipate, that many important congregations must soon, either be without ministers, or fall off to other denominations; and that many districts of country, the population of which most naturally belongs to our church, must either be left to seek a supply as they can from other churches, or to grow up in practical heathenism.

We rejoice indeed, in the mighty plans for disseminating the scriptures, which so remarkably and gloriously characterize our day; and we calculate largely on the benefits likely to arise from the execution of these plans. But we acknowledge it lessens our joy, when we reflect, that there are so few *living teachers* to accompany the *written word*. For we are assured by the word itself, which we circulate, that the *living teacher* is as fixed and as necessary a means of carrying on the dispensation of mercy to our fallen race, as that sacred word, which is *the power of God unto salvation, to every one that believeth.* How shall men hear without a preacher? and how shall they preach except they be sent? If the world was filled with Bibles, there must still be ministers to explain and enforce their precious contents. Of course, while to spread the former, is an object of so much laudable exertion, it is certainly to be lamented, that the friends of piety have not been proportionably roused to the deep importance of providing the latter.

The attention of the friends of religion, has indeed been, for several years past, partially

called to this object. Different measures have been proposed, and some actually adopted, to remedy the evil. But, though all useful, and some of them important, they have still been found insufficient to meet the exigencies of the church. Amidst all that has been done, and is doing, the deficiency complained of, is every day becoming more serious and appalling. To sit still, and attempt nothing further, is really little less than abandoning a large part of our country to a *famine of the word of life*. Can Christians consent to an alternative so disgraceful and destructive?

In these circumstances, it has appeared to some judicious friends of religion, that the formation of *societies* for the special purpose of selecting, and gratuitously educating poor and pious youth for the gospel ministry, is a peculiarly well adapted and important means of attaining the desired end. Some societies of this kind have actually been organized several years ago, and are making laudable exertions to supply the wants of the church. Among these, the *American Education Society*, in *New England*, is worthy of particular notice, and of high commendation. That society, including its several auxiliary associations, is said to have, at this time, more than *two hundred* young men under their care, in different stages of education for the ministry. That respectable institution, however, besides that all its resources will be required for supplying the demands of *New-England*, cannot, on other accounts, so well answer the purposes of the Presbyterian church, as an association within our own bounds, and directed by our own members.

A plan for the formation of a society, such as that which now solicits the patronage of the Presbyterian Church in the United States, has been in the contemplation of a number of the ministers of that church, for some months. It was their wish that the society should be, as far as possible, a representative of our church; that it should combine her strength, and be rendered, in all respects, subservient to her interests. For this purpose, they deemed it of great moment, that it should be permanently located at *Philadelphia*, and that its annual meetings should always take place in that city, and during the session of the General Assembly in each year: that the distant ministers and elders of the church, who attend that judicatory, might be enabled, without any additional inconvenience, to discharge their duty as members or officers of the society; that the affairs of the institution might be annually inspected, and as far as proper, controuled by the members of the assembly; and thus a more minute knowledge of its plan and proceedings, and a deeper interest in its affairs, extended to every part of our church.

Such an association, in this address, and in the accompanying constitution, offers itself to the patronage of the Presbyterian church.

It may, perhaps, appear to some, in this day of liberal exertion; when partition walls which have hitherto divided christians, are daily falling down; and when different denominations are coming together for exertion in a common cause;—in such a day, it may appear to some, as if confining this society to the Presbyterian church, were scarcely defensible. We wish to cherish no feelings, nor to engage in any plan which may be considered as unfriendly to other portions of the church of Christ. We rejoice in the growing spirit of harmony and love among the different denominations of christians. But we are persuaded, that in concerns of this nature, both energy and harmony of action are best secured by each particular church acting for itself. Let as many denominations as approach to agreement in sentiment, come together, and mutually co-operate in great missionary plans, for spreading the knowledge of our common salvation:—but surely there is no concern in which every church is more clearly called upon to act independently, than in selecting and training her own ministers; and if each church act for himself, in this matter, with a proper spirit, such a method of proceeding will be found to produce a generous and useful emulation, rather than hostile feelings.

GOOD NEWS FROM NEW ENGLAND.

From the Religious Remembrancer

MR. SCOTT,

A letter from the Rev. Joseph Knight, of *Stafford*, to a friend in this city dated *November 30th, 1818*, states that at that time, the Lord was reviving his work of grace, in a very animating manner, in the towns of *West Brookfield, Belchertown, Western, Palm r, and Brimfield, Massachusetts*. Mr. Porter, the Pastor of the church in *Belchertown*, had informed the writer, that in his congregation he did not know of a single family in which some one person had not been lately awakened to a serious concern for the salvation of the soul; that he judged more than one hundred of his charge had found Christ; and one hundred and fifty more persons were deeply impressed with divine things. The number of people who had hopefully regenerated, within a few weeks, in *West Brookfield*, was between fifty and sixty; in *Western*, nearly the same number; and in *Brimfield* nearly fifty.

Another letter from the Rev. Mr. Knight, dated in *Monson, January 16, 1819*, informs us that the same blessed work was at that time still progressive in the towns already mentioned; and had extended to *Monson, and Stafford*. In the latter place, the revival apparently commenced among the truly pious at their monthly concert of prayer.

The Rev. Alfred Ely, Pastor of the church in *Monson*, under the date of *February 1st, 1819*, remarks, that the work of the spirit among his people, began to be evidently revived about six weeks ago. About fifty persons, he says, "have already, experienced renewing grace. Very many are under awakenings. The last week twenty we hope, were brought out of darkness into light. The work appears to be rapidly progressing. It is much more powerful than any of our former revivals. Old professors are wonderfully awakened. Persons of all ages, and of the first standing are subjects of the work. Christians are remarkably engaged in prayer. They pray early and late:—they seem to have evidently a spirit of prayer

and to feel as Jacob did, when he wrestled with the Angel. Their hopes and expectations from God are enlarged. It is such a time in this vicinity, as was never before witnessed. It is the Lord's work, and it is marvelous in our eyes. In this town the Spirit descended evidently in answer to prayer. Christians assemble with us at 5 o'clock in the morning for prayer."

Oh! that there were such a spirit in all professors of religion; in all our congregations, in all our cities; in every village and family. We should then see a rapid advancement of the church towards her millennial glory. Glorious things are spoken of Zion; but a great work is to be done on the earth, before these glorious things, which have been universally, but too feebly, prayed for in the true church, for ages past, will be realized. *Thy kingdom come!*

The Rev. Dr. Bogue, in a volume of sermons on the Millennium, recently published, very rationally calculates, that were all the nations to become the people of God no sooner than, A. D. 2000, it would be requisite for more than two thousands of persons to be converted, on an average, annually, between the present and that time. Alas! how small is the number of sinners, in comparison with that of four thousand, that we have any good reason for thinking are annually regenerated in our age of the world! And how vast are the means of regeneration, to be employed by God in future, when compared with all now in operation! Bibles and faithful ministers of Jesus must be multiplied ten thousand times more rapidly than they now are; if God designs to regenerate the world by the word of his grace, and the ministry of reconciliation.

But let us not be discouraged: rather let us be stimulated to holy energy and double activity in writing, printing, preaching, praying, and teaching youth, for Christ. The time is coming, when a nation shall be born in a day. If we, who are now engaged in scenes of action, should not witness the commencement of the full orbed Millennium, our young children, I am persuaded will. At any rate, in the appointed time, the knowledge of the Lord, propagated by the instituted means of human instrumentality, which shall be accompanied by the energy of the life giving Spirit, will fill the whole earth.

I am dear sir, your's affectionately.

E. S. ELY."

Philadelphia, Feb 3, 1819.

REVIVAL OF RELIGION.

From the Chillicothe Recorder.

Extract of a Letter from the Rev. Johnston Eaton to the Editor, dated at Erie, Pa. December 31, 1818.

"DEAR FRIEND—I have the pleasure of informing you, that God, in his abundant mercy, has been pleased to visit a part of his church near to us with an effusion of the Holy Spirit. An awakening has commenced at *Waterford*, a congregation 14 miles south of this, under the labours of the Rev. P. Camp, the Assembly's zealous and very successful missionary. I assisted him in administering the sacrament of the Lord's supper there last Sabbath. Twenty persons were then admitted to the communion, subjects of the awakening, and probably there is that number anxiously inquiring. The general character of the awakening at *Waterford* is such as we find in revivals in the Presbyterian Church. The house of God and other places of religious worship were thronged by day

and night, the people showing practicably their belief that one thing is needful. Solemn anxiety in hearing the word, a countenance indicating the heavy laden sinner, the dropping tear and the sigh, evidenced that God was working on the hearts of sinners. In our examination of those who offered themselves for the communion, it appeared that some had felt transient convictions for years; a few had been under serious impressions for some months; but the greater part not until the awakening commenced, which was about four weeks ago. A few of the middle aged, but principally the youth, are the subject of the awakening. One twelve years of age gave encouraging evidence to hope that God the Spirit had wrought effectually on his heart. In this revival, God seems to have especially blessed the inquiries and exhortations made to individuals in conferences and in the family. A considerable number of those admitted received their first deep impressions at the time of these personal addresses from the missionary.

The awakening at *Chautauque* and several congregations adjoining, of which you have received some information, has in a great measure subsided, except in *Springfield*, where it still continues. In these congregations, visited with a revival in the year past, one hundred and fifty persons have been admitted to the communion of our church. This accession of members—the hopeful conversion of so many sinners, together with the revival which the Christian has experienced in his own soul, has given a new excitement, and drawn from God's children the song of praise. There is joy in the presence of the angels of God over one sinner that repenteth.

With respect to my own charge, I have not much that is encouraging to communicate. The Head of the church has been pleased to permit a few drops of the passing shower to fall upon us. In the summer past we received nine members on examination to the communion; also two societies have been formed, in addition to a former one, which, for the present, assist the education fund. The very destitute state of the church here has led our societies to give their aid to this rather than to a fund which of late has drawn the attention of so many of our benevolent Societies. There is no Presbyterian minister, except myself, settled in *Erie county*, and not one in *Crawford*, the county adjoining us on the South. We cannot but believe that the Lord of the harvest will shortly answer the prayers and benevolent exertions of his children in these destitute places, by furnishing labourers for this part of his vineyard."

BRAINERD.

Extract from the Journal.

Sabbath, June 14.—A gentleman from *Raleigh, N. C.* who lodged in the neighborhood last night, attended public worship with us, and on invitation, tarried for the night.

15. The gentleman above mentioned said, he had formerly thought Indian reform impracticable; and supposed the people of the north, who were attempting it, were strangers to the character of the Aborigines; but, having heard a favorable report of this establishment, he had turned out of his way to see for himself; that what he had already seen in our congregation, and the families in this vicinity which we had visited, had led him to believe that the northern people understood the Indian character better

than their near neighbors. That he had already given up his former opinion respecting Indian reform; and, if he should not be burdensome, he would be glad to spend the day with us, that he might have opportunity to see the children at their labor, and observe their manners and progress at school.

16. The gentlemen from Raleigh, after making a donation to the institution, left us this morning. His visit was very agreeable to us, and he assured us it had been interesting and satisfactory to himself. That he was astonished at the appearance of the children, the regularity of their behaviour, their readiness to labor, aptness to learn, &c. and that he should take great pleasure in using his influence to aid the operations of the board.

19. Our family is increasing every week, and we know not how many children it is best to admit under present circumstances. When the treasurer was here, he thought it would not be expedient to admit more than 50 children, at a time, the present season, if we could avoid it without difficulty. We all concurred in this opinion; but the applications are of such a nature, that we now think it best to go a little higher rather than refuse any full blooded Cherokees, as we have for some time past received all such who have applied. We now think we will try to receive as many as 60; though we are not without our fears, that the sisters will sink under the accumulated labor that devolves upon them, in so large a family, in this warm climate. The continued heat of a southern summer debilitates the constitution of northern people very much. Sister Hall is frequently so feeble, as to require nursing, and is continually unable to labor, except at very light work; and some of our children come almost naked. Surely, our dear sisters at the north would gladly take part with us here, in the labor of making clothes for these sons of the forest, if they knew their need. We trust this will soon be made known to them, and arrangements formed for sending clothes to these children. This would be a great relief; and enable us to take more children without any addition of female help.

21. Our sister, whom we mentioned on the 7th as learning to read by the help of her servants and her little son, was requested to give a specimen of the progress she had made; and, to our surprise and great satisfaction, she took the New Testament, and read a considerable portion of a chapter very intelligibly. This she had studied. Turning to different parts we found she could very soon find out a verse in almost any place; and, where the words were generally short, read intelligibly without any previous study. All this knowledge of letters she has acquired within a few months, of those who learned the alphabet at this place, within a year past. What cause have we to thank God and to take courage, when the light of divine truth is finding its way in such unexpected channels, among a people who have been for ages in darkness and the shadow of death!

24. Four gentlemen from North Carolina made us a short visit. They expressed much satisfaction and some surprise, at the appearance of the children, and left a small donation for the benefit of the institution. We have reason to believe, that the opinion very generally prevails among the white people near the southern tribes, and perhaps with some at the north, that the Indian is by nature radically different from all other men, and that this difference presents an insurmountable barrier to his civiliza-

tion. We are often very particularly questioned on this subject by persons of this opinion. We wish those, who make the above objection to all endeavors to christianize and civilize the Indians, might be reminded that the Indians are men; and their children, education alone excepted, like the children of other men. Considering the advantages of those under our care, we think they are as bright and promising as any children of equal numbers we ever saw collected.

Sabbath, 28.—Our black school continues to prosper. The colored man who has been united to the church is a very dear brother, and promises great usefulness to his colored brethren. His heart is fixed, and much engaged to instruct them all he can. Two Cherokee women, who have families, entered our Sabbath school to-day according to their promise last Sabbath. One of them reads well in syllables of three letters.

July 3.—The Cherokee men and one woman, having with them two boys and one girl, came to the mission house. They could not speak a word of English; and there was no one at the house, who could speak to them, the children being at school. From their appearance and signs we thought they wished to leave the children with us, and made signs to have them follow one of us to the school house, where were some children who can speak a little in both languages; but our best interpreter was absent. By means of the scholars we found that they wished to leave their children. What could we do? We had already admitted more than, on a former occasion, it was thought best to admit this summer; and we some time ago engaged to take several who have not yet come, but are daily expected. If we refused these, we had no interpreter, that could be depended on for communicating our reasons accurately; and we know not what prejudices might be excited. If we received these children, we should probably be obliged to clothe them; for the boys were covered simply with one garment which reached to their knees, having neither shirt nor pantaloons beside. Our sisters were ready to faint with the fatigue of providing, in the heat of a southern summer, for the family we already had. But this was not our only difficulty. Our expenses are great; most of our provisions have as yet been brought 40 or 50 miles; and we may possibly be blamed, as exceeding our instructions, if we attempt to provide for so many in this infant state of the institution, before we have even finished our buildings. Weighing all these circumstances, we thought the danger of rejecting greater than that of receiving, and concluded to admit the children without attempting to state any of our difficulties to those who had brought them.

A good interpreter might be of great service if fixed at this station; not only on occasions like the above, and others relating to business of a temporal nature, which frequently occur, but especially to enable us to speak of the great salvation to this benighted people, when they come in our way. Occasions offer almost every day, when we might speak to them, if we had a good interpreter; but we are now under the painful necessity of sighing over their ignorance, and remaining silent. Such an interpreter seems also almost indispensable to enable brother Butrick to proceed in acquiring the language.

Although we have advanced thus far without excluding any children that have been offered of late, there is reason to expect we shall soon

be under the absolute necessity of rejecting them unless more laborers are speedily sent to our assistance. With more help, and a little additional expense, we might establish a separate school for the girls, and let our present school house be filled with boys.

Sabbath 5.—Three Cherokees, who live a few miles from us, and tarried with us last night, took up their horses early this morning for the purpose of going to the mill after some meal, that they might have it here in readiness to take home with them after public worship. We expressed to them our views and feelings, and the impropriety of doing such business on the Sabbath. They excused themselves by saying that they did not know it would be wrong, or contrary to our feelings; but, as they then understood it was, they would not do it. They cheerfully turned out their horses, and did not go after their meal until Monday. We were pleased with their readiness to do what we thought was right, and the confidence that they place in us, as teaching the best way. May the Lord ever help us to guide them aright. In the agreement with our miller, he engages not to grind on the Sabbath; the above circumstance suggested the propriety of prohibiting also the receiving of grain, or the delivering of meal or flour on that day. With this he will very readily comply; and thus the mill may assist in establishing a Sabbath in this place.

6. The return of another monthly concert was very refreshing to our languid spirits. O what a mercy it is, that the solitary missionary, as well as those who are associated in little bands as we are, may reflect that the circle of christian friends he has left, and numerous other circles in various parts of the christian world are on the same day, collected to offer their united supplications for the prosperity of Zion generally, and for a special blessing on every missionary effort. The reflection animated our spirits, and quickened us in our united supplication this day. The bare mention of the monthly concert and its object to our children, often excites in them tender emotions and grateful affections, and gives us an opportunity advantageously to impress on their minds the importance of eternal things. We felt this day, as if God was hearing the prayers of our brethren for us, unworthy as we are, and fondly hoped we should no more be left to so cold and lifeless estate as we sometimes have been. "Brethren, pray for us," is the sincere and ardent desire of our souls. And may the Lord evermore pour out upon his people a spirit of grace and supplication, causing them in fervor of spirit to say, with the prophet "For Zion's sake I will not hold my peace, and for Jerusalem's sake, I will not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

To the Editor of the Museum.

Much pleased to find by an article headed *Persia* in your paper of the 3d of February, that a door is opened through the instrumentality of the Prince Royal, for the introduction of Christianity into that country—I have thought it might be useful in forming an opinion of the probable success of the Missionary cause in that kingdom, to give from Morier's Travels, a brief account of the most prominent members of the present ruling family. Fattah Ali Shah the present King, has many children, the eldest is, Mahomed Ali Khan, Prince of Hamidand

set aside from the succession by his Father, on account of the low birth of his mother.

Abbas Mirza, his second son Prince of Fabritz; and Governor of the province Aderbigian, was declared heir to the crown.

A third son, Wosseim Ali Merza, Prince of Shirraz, is governor of the province of Farris-tan.

Abbas Mirza is an amiable prince, remarkable for the plainness of his dress, he generally wears a coat of common kerbas, (a strong cotton cloth) and a plain shawl round his waist, whenever he sees any officers of his court in fine laced clothes, he asks what is the use of all this finery?—Mr. Morier having asked one of his great men, if Messrs. Jouannin and Nerciat of the French embassy, departed, he replied they were gone. When he came back to Mr. Morier in the morning, he said they were not. He added that on appearing before the Prince in the morning, he had related Mr. Moriers question and his own answer; on which the Prince exclaimed, "you told him they were gone! How could you tell him such a falsehood? I will not allow any of my servants to speak an untruth. Go and tell him that they are not gone." The Prince of Shiraz is friendly disposed to foreigners, and probably would not oppose Christian Missionaries; and the king we knew received the communications of Sir Gore Ouseley on the subject of religion kindly. The Persians also being of the sect of Alla active, and interpreting are perhaps not such rigid Mahomedans as the Turks of the sect of Omar.

BURMAN MISSION.

Letter from Mrs. Judson to Dr. Baldwin.

Rangoon, Jan. 29.

REVEREND AND DEAR SIR,

Yours of March 12th. and 18th, together with Magazines, &c. I had the pleasure of receiving a month ago; and as Mr. Judson is absent and a good opportunity for sending to Bengal now offers, I cannot deny myself the gratification of writing, notwithstanding the presumption it may imply. Mr. Judson embarked for Chittagong five weeks ago, and expects to be absent three months only. His long confinement to close study, an opportunity for going and returning in the same ship, (which has never before occurred since our residence here,) together with an ardent desire to instruct the (supposed) converted Mugs, and if possible bring one or two round with him, were the motives which induced him to embark, and our acquiescence in his departure.

The mission is nearly in the same state as when Mr. J. last wrote. His dictionary was nearly completed, after which he intended either going to Ava, or to commence preaching here in a more open and public manner than ever before. Our hopes have been frequently raised by the serious appearance of some of the Burmans, but none have yet heartily embraced the religion of Jesus and become his disciples. My little female meeting is still encouraging, between twenty and thirty attend every Sabbath. They sometimes hear with apparent attention, sometimes ask pertinent questions, and some of them say they worship the true God only, and have left going to the Pagodas to worship. But how much truth there is in these assertions, time alone will determine. Last Sabbath, after reading and conversing as usual, I told them of the anxiety of Christians in America for their conversion, of the forma-

tion of societies, the contributions of the poor, and the earnest and fervent prayers which are constantly ascending on their account. The tears came into the eyes of some of them, who feelingly said, "and do they indeed do so much for us?" But the Burmans in general are mad on their idols; they are not like professed Christians in our country, partly engaged in religion and partly in the world, but their whole souls seem engaged in idolatry; they evidence at once that they believe what they assert. Could Dr. Young have seen the Burmans as they are now engaged, he might emphatically have said, "O for a heathen zeal in Christian hearts!" Even this moment while I am writing, my ears are almost stunned with the noise and confusion occasioned by preparations for fireworks, to be exhibited at the approaching festival. Could you my dear sir, witness but once this annual feast, could you behold the crowded streets, the splendid offerings, the gay attire, and the enthusiasm of their devotions, you would readily admit that nothing short of an almighty arm could break down these barriers, these strong barriers, and cause the introduction of the gospel. But even these seasons, these momentary triumphs of Satan, are not destitute of advantages to the cause of Christ. We have opportunities by these means of distributing tracts and parts of scripture among those who come from other towns and villages where the name of Christ is still unknown. The Spirit of God may water seed sown in this way, and cause it to spring up to the eternal confusion of the adversary of souls, who prompted their attendance on this festival with a different object.

We still live in a quiet manner, unmolested by government or robbers. The vice roy's family treat us with respect and affection; they now and then send us an elephant to accompany them into the woods. Her highness the vice-roy's wife professes a particular regard for me, and I, in return, have presented her with a translation of Matthew, a tract and catechism, and have had two or three opportunities of conversing with her privately on the subject of religion. How much she reads in the former, or believes of the latter, I am unable to say; but neither produce any effect on her conduct. She ordered the instructress of one of her daughters to give the catechism to her to commit to memory.

Jan. 30. The Burman Mr. Judson mentioned some time ago as being the first serious inquirer, and one who excited the most hope, came to-day to the mission house. It is now almost a year since he first came, and with much apparent anxiety inquired "how long a time it would take to become a disciple of Christ." We have since frequently inquired for him, but obtained very little information respecting him, until to-day from himself. Soon after he first visited us, he was appointed governor of a cluster of villages situated on the Sirian river in the Pegu country. He has never been at Rangoon but once since, and then he was ordered here on business by the vice-roy, and obliged to return immediately. I asked him if he had become a disciple of Christ yet? He said he had not, but was thinking and reading in order to become one. "I cannot, said he, yet destroy my old mind, for when I see a handsome patso, (a cloth the Burman men wear) or a handsome gownbown, (the handkerchief they wear on their head) I still desire them. Tell the great teacher, when he comes, that I wish to see him, though I am not a dis-

ciple of Christ." He requested the remainder of Matthew, also catechisms and tracts for his attendants. I gave all his followers tracts, on which he said to them, take and read them attentively, and when you have embraced the doctrines contained in them, come here and talk with the teacher. I asked the number of inhabitants in the villages he governed, and whether he would collect them together to hear the gospel, should Mr. Judson make him a visit on his return. He said there were about a thousand houses, but the inhabitants were mostly Talings, (native Peguers, who speak a different language from the Burmans,) but he would receive a visit from Mr. Judson as a great favour, and would call his people together to hear him preach. There was something so interesting and encouraging in the appearance of this Burman, so meek and unassuming considering the dignity of his office, that our hopes are again quite raised. But whether he will continue to examine the religion of Christ and finally become a true Christian, or the reverse, time alone will determine. I think however, Mr. Judson will visit him on his return, as it is only a day's sail from Rangoon.

With affectionate remembrance to Mrs. Baldwin,—I remain dear Sir,

Respectfully yours,

NANCY JUDSON.

INSTANCES OF EARLY CONVERSION.

From the Monthly Visitant, for Nov. 1816.

Extract of a letter from Dr. Proudfit of the state of New York.

This great head of the church, in adorable sovereignty, and distinguishing love, is carrying on his work of grace in my congregation; there has been for several weeks an universal solemnity in public worship; particularly among the rising generation, at our communion in October, among other applicants *two precious youth* appeared, one aged *eleven*, and the other *fourteen*, whose exercises were very satisfactory.

Tomorrow we are called again to the delightful service of commemorating the dying love of the dear redeemer; and *fifteen young persons* have offered themselves for admission to the privileges of the church; among these one has not attained to her *eleventh year*, and some of the others have been formerly the most gay, and apparently the most thoughtless in our village; but they appear uncommonly melted down under a sense of their own sinfulness, and the condescension of Jesus; among the number admitted is my eldest son, aged *thirteen years*, who, I trust has been enabled to choose that good part which shall not be taken away. My dear friend, unite with me in giving the glory to God. I am often lost in wonder at the sovereignty, no less the riches of his grace, it is of his own will that any are begotten again by the word of truth; all is of God who has reconciled us unto himself by Jesus Christ.

ERRATA.

In the first column of our last number, for created, in the eleventh line from the top, read erected, for review, in the thirty-sixth line read service.

The MUSEUM, is published, for the Editor, by Henry Frick, at the Office of the Miltonian, Milton.

Terms of Subscription, Two Dollars per annum, payable in advance.